

THE NUR AF SHAN

Vol. IX.

LUDHIANA:—July 21st, 1905.

No 29.

FOREIGN TELEGRAMS.

London, July. 14.

Count Katsura has been appointed Grand Cross of the Bath, and Baron Komura Grand Cross of St. Michael and St. George.

An official communique at St. Petersburg ascribes the outbreak in the Caucasus to the revolutionary party at Tiflis, and states that a bomb factory containing 28 bombs and 500 packets of dynamite and nitroglycerine was discovered at Tiflis on the 11th instant. Twelve arrests have been made. The manufacturer committed suicide in prison.

Allahabad, July. 14.

Lieutenant A. O. H. Garsia, Durham Light Infantry, who it is feared has been drowned in Kashmir, left Lucknow about a month ago for Kashmir on leave. Telegrams received from Baltai say that he was missing from camp since the morning of the 8th instant, when he went out for the purpose of sketching. A letter addressed to him has been found in the river, and it is feared that he must in some way have fallen into the river and got drowned. Search parties have been sent out during the week, but up to the present nothing has transpired to throw any light on what happened.

Lieutenant Garsia served with the Australian war contingent, afterwards receiving a commission in the Durham Light Infantry.

London, July. 16.

Reuter's correspondent at Tokio says that the Russians in North Korea have been gradually driven northward, and now hold only two positions, Funen and Moshan, south of the Tumen.

The latest information, however, reports the advent southward of a large force from Vladivostok, but it is believed that they will halt at Nokiefok, north of the Tumen, and make a resolute stand there against the Japanese advance.

The rainy season has set in Manchuria, which prevents movements on a large scale.

London, July. 15.

Marshal Oyama reports brisk fighting in Sakhalin. The Japanese drove out the Russians from Vladimirovka and Blijineye on the 10th instant.

The Russians retired northwards to a fortified position at Dalineye which the Japanese stormed and carried on the 11th instant, completely routing the Russians on the 12th.

A company of Cossacks at Ziers near Lodz became mutinous complaining of the food and demanding arrears of pay. They were surrounded and disarmed.

This is the first time Cossacks have shown any disaffection.

London, July. 16.

England and Spain will join the Morocco conference, provided the programme is communicated to them in advance.

London, July. 17.

Mr. Brodrick, in the House of Commons to-day, said that the Government has accepted the recommendations of Lord Curzon regarding the working of the new scheme of army administration. These do not contravene the provisions of Mr. Brodrick's despatch.

Mr. Brodrick expressed satisfaction at the agreement between Lord Kitchener and Lord Curzon.

Mr. Brodrick further stated that Lord Curzon's recommendations related to four points.

First, that the Military Supply Member should always be a soldier. The Government replied that it was prepared to appoint a soldier to the impending vacancy, but was unable to fetter the future discretion of the Crown.

Secondly, that the Supply Member should be always available for consultation with the Viceroy on all military questions. The Government concurred, but no special claim could exist for the Supply Member to be consulted upon the proposals of the Commander-in-Chief or vice versa.

Thirdly, that the Secretary to Government in the Army Department receive the local rank of Major-General. The Government assented to this.

Fourthly, that important changes in the military organisation, especially in the native army, be discussed by the mobilization committee, of which the Commander-in-Chief and the Supply Member be essential members.

General Linievitch telegraphs that Japanese torpedo-boats have entered Olga Bay on the mainland north of Vladivostok.

Official news published at Tokio states that eighty prisoners and five guns were captured at Dalineye. The losses were seventy Japanese killed and wounded and 160 Russians.

The victory ensures complete occupation of Southern Sakhalin by the Japanese.

The Mikado has pardoned M. Bougonin and the interpreter Maki, but it is understood that M. Bougonin returns permanently to France.

Reuter wires from Aden that it is the *Annam* and not the *Caledonien* which is stranded at Zeila.

Commodore Peary has sailed from New York in a specially constructed steamer named, *The Roosevelt*, with two years' supplies. Attempt is to be made to reach the Pole via Smith Sound.

London, July. 18.

General Linievitch telegraphs that the Japanese on the 14th instant were bombarding Naibuchi on the south-western coast of Sakhalin.

Bombay, July. 18.

The following telegram was received on Sunday last from the Japanese Government by its Consul at Bombay:—Our Sakhalin army reports that our army pursuing the enemy dislodged him from the neighbourhood of Vladimirovka and Blijineye (two miles west of Vladimirovka) on the 10th instant and occupied both places. The enemy's main force retreated to a fortified position north-west of Dalineye, where, with some field guns and machine guns, stubborn resistance was offered. Our army commenced a vigorous attack on the 11th instant and routed the enemy towards Manka at dawn of the 12th instant. The enemy's losses are yet unascertainable, but probably at least 150.

M. de Witte, being interviewed, said that the Tsar desires peace, but M. de Witte fears that the Japanese terms will be such as to prevent an agreement. In that case Russia is prepared to fight on for years.

The Hongkong and Shanghai Bank gave a dinner in honour of Mr. Takhasbi, who expressed his deep appreciation of the financial support given to Japan at a critical period.

The death is announced of the Grand Sheriff of Mecca.

The death is announced of General Sir Henry Trotter.

EDITORIAL NOTES.

A PRAYER.

If there be some weaker one,
 Give me strength to help him on ;
 If a blinder soul there be,
 Let me guide him nearer thee,
 Make my mortal dreams come true
 With the work I fain would do ;
 Clothe with life the weak intent,
 Let me be the thing I meant ;
 Let me find in thy employ
 Peace that dearer is than joy.
 Out of self to love be led,
 And to heaven acclimated,
 Until all things sweet and good
 Seem my nature's habitude.

John G. Whittier.

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As was intimated in the last issue of this paper, there has been a new manifestation of the Spirit in Pentecostal power in the Khassia Hills. We give a brief account of it in a letter sent us by Rev. Pengwern Jones of Sylhet. He writes as follows:

"In the last account of the Revival it was stated that another Pentecostal wave had passed over Cherrapoonjee and District. All the Christians are so taken up with the Revival that it is difficult for them to find time to give an account of the work and it is almost impossible to give anything like an adequate description of the meetings, as one writes, 'the scenes in the services are beyond description.'"

The following letters will show that the Revival has been raised by this last wave of blessing to a much higher level: "The Lord has given joy, abundance of joy to His people now. Is it not wonderfully good of Him? The Christians are almost wild with joy, they are never tired of praising Him, one cannot realize the joy unless one is present with them. I am much struck with the change in the faces, the expressions now so earnest and intense. Some faces especially have quite lost the old look, and one feels in looking at them that they are the faces of those who have looked upon the Great Things of God. The children, the young man and the old have all been touched so tenderly. It is this that goes to my heart. God is so tender with us, Oh the meekness and the gentleness of Christ! and He is now showing unto us the riches of His Love. Two young girls were here just now wanting to obey Christ's commandment, to remember His death for them. Both looked as I never saw them look before, both have realized that Jesus loves them. Yesterday when the people were sing-

ing about the Saviour being born in a stable, the missionary overheard one girl saying out, 'and all that for me!'

Another person writes: "I am exceedingly glad to inform you what God has done to all His people here these days, all men, women and children are full of rejoicing. The Spirit of God has been working very powerfully here in Cherrapoonjee and in the adjoining villages, this time the Revival is more wonderful than before. The other day when one brother was praying the Spirit spoke with such power to an egg-breaker (that is one of the leading demon-worshippers) that he fell to the ground, but he refused to obey God, then he fell a second time and again he refused to obey, and he said that he had to go to sacrifice some goats that he had purchased for the demons. Then the Spirit spoke again the third time and said that unless he would obey at once that he would be struck again, then the man with fear and trembling confessed his sin and accepted Jesus Christ as his Saviour.

In a neighbouring village the joy is so intense that man cannot help dancing. At one service after one brother had prayed and given out a Hymn, just as the people were beginning to sing, a young girl a non-Christian begged of them to stop singing, the people at once obeyed, then the girl began to pray oh! so earnestly and then offered herself to the Church. The services are really wonderful and the joy unbounded.

THE JOWAI DISTRICT.

From Jowai we hear that the Revival is now spreading to the very outskirts of the District bordering on the plains. In one village the *strange lights* which have appeared in several places in Wales and on the Khassee Hills have been seen again. Nine persons were baptized in one little village last Sunday and enquirers are to be found in every village and many have been added to the Church.

Has not God made the Khassies like the Israelites of old an uplifted nation to be an example to the nations around? This is a great privilege but a terrible responsibility not only for the Khassies but for all the nations of India. May we all be found faithful."

Some time since a correspondent of the *Arya Messenger*, referring to the statement made in many Christian papers that Admiral Togo was a Christian, categorically denied that statement declaring him to be a follower of the Lord Buddha. Later on a European correspondent of the *Pioneer* made a comparison between Heathen Japan and Christian Russia, much to the discredit of Christianity. Another writer promptly pointed out the fallacy of such reasoning especially as the issues of the war had nothing whatever to do with the question as to the claims of rival religions.

Still another matter and Japan" which either the faith. We g

"Sir,—I few lines in in to-day's i rushing into holding up beat himself alters the i doubtedly, b religion but with Togo's from Gener will help to Togo, as a the forces o in Christ, a most able G who have a ostentation Tulloch w was last y brought ou ceptable to

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Still another correspondent of the Pioneer took up the matter and gave the following account of "The miracle of Japan" which can hardly prove to be interesting reading to either the Christian or Arya detractor of the Christian faith. We give the letter in full:

"SIR,—I would be grateful if you can give space to a few lines in reply to your correspondent "ISAAC JACKSON" in to-day's issue. He has found another opportunity of rushing into print with the sole object, it seems to me, of holding up Christianity to ridicule. He has cut a rod to beat himself. He says "that the success of Japan..... alters the balance of religious argument." It does undoubtedly, but not, as he anticipates, against the Christian religion but in its favour. The following fact in connection with Togo's life will show what I mean and a quotation from General Sir Alexander Tulloch's letter to the *Times* will help to substantiate it. For the past 25 years Admiral Togo, as a member of the Y. M. C. A. in Japan, has led the forces of Christianity. He is true, consistent believer in Christ, another illustration of the truth that many of the most able Generals and Admirals are found among those who have a simple faith in Christ, and endeavour without ostentation to be transparently sincere. Sir Alexander Tulloch writes:—"We shall yet get from Japan, where I was last year, a simple and true form of Christianity brought out by the Japanese themselves which will be acceptable to other nations besides the Japanese."

"Admiral Togo has shown us that the moral and intellectual qualities, which the Japanese possess and value, are not in the least incompatible with a living faith in Christ. It is possible, and almost certain, that his fame as a brilliant Admiral and believer in Christ will do much to bring the Christian religion before the serious consideration of his brave countrymen, who will not be satisfied with a barren atheism or a withering agnosticism. God is not adopting a new method of punishment when he allows a professedly Christian nation to be beaten by a so-called heathen nation. The oppression, tyranny, and autocracy practiced by Russia are opposed to the teaching of Christ and cannot go unpunished. Russia is humbled and as a result her system of Government will be purified and conformed to the principles of Christian light.

EDWARD WALKER.

Katni-Mussorie, 24th June.

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"Every Christian friend that goes before us from this world is a ransomed spirit, waiting to welcome us in heaven. Every gem which death rudely tears away from us here is a glorious jewel forever shining there."

"When you don't know what to do, don't do it. Wait a bit."

THE BUDDHIST RUINS IN JAVA.

If most people were asked to name those countries of the world in which are still to be found splendid architectural remains of bygone civilizations, says a correspondent of the *Globe*, the names of Egypt, India, Syria, and Mexico would at once be forthcoming; but few would place the island of Java on the list; yet not one of these could show ruins more numerous or more splendid. This may seem an exaggeration, but the same opinion has been universally expressed by the most eminent writers on the subject. As to the date of the rise and fall of a civilisation which has left behind it such splendid memorials authorities are much at variance, but for the most part they are placed between the beginning and the Eight or Ninth centuries of our era. Certain it is, however, that at one time the island must have been ruled by a Hindu or Buddhist people far advanced in the arts of architecture and sculpture.

Among the finest and best preserved of these ruins is the great temple known as the Tyandi Barabudur, situated near the centre of Java in the Sultanate of Djokjakarta. Originally designed probably as a dagaba, or resting place for a portion of the ashes of Buddha, this building rises in the form of a terraced pyramid, the part at present above ground being about 350 feet square by about 120 feet high. The terraces at present visible are seven in number, the whole being surmounted by a dome thirty feet in height. Each of these terraces is covered on the inner wall formed by the terrace above, and in the lower terraces also on outer walls running round them by a series of bas-reliefs, which for extent, variety, and artistic merit have probably not their equals in the world. Running in a double tier round the lower galleries and in a single tier round the upper ones, they are estimated to have a total length of over three miles and represent by a continuous series of pictures not only the birth and life of the Lord Buddha in his final incarnation, but also a large number of the "jatas," or previous lives, of the Master in the gradually ascending forms of animals and of men in various positions in life, and record his good deeds in each of those lives. Thus we have the story of the Bodhisatva when on earth in the form of a hare. Indra the Lord of Heaven, in the form of a traveller, weary and hungry, comes down to test the virtues of the various beasts. He receives fish from an otter, a dish of curds from a jackal, and fruit from a monkey: but the poor hare, having nothing else to offer, presents his own body to the hungry traveller and throws himself on to a fire to be roasted. Interrupted now in many places by the work of a thousand years of earthquakes, tropical storms and fanatical Mahomedan destroyers, this wonderful picture story runs up through gallery after gallery to where, in the central dome, entirely closed in and hidden, stood

the final image of the Master, free from any ornament, crown, or aureole; the Buddha raised above all earthly desires or passions.

In the whole of the series at present above ground there were originally no fewer than 2,141 complete bas-relief pictures, of which 988 are still in a fair state of preservation. There were, in addition, in niches round the terrace walls, 441 statues of Buddha larger than life, besides smaller ones past counting. The whole of this work is done, not in soft stone, easy to manipulate, but in the hardest and most intractable kinds of lava and trachyte. Alfred Russel Wallace, in his classical work on the Malay Archipelago, remarks, "The amount of human labour and skill expended on the Great Pyramids of Egypt sinks into insignificance when compared with that required to complete this sculptured hill-temple in the interior of Java." There is, however, one peculiar point in the construction which tends to show that the builders were not as good engineers as they were sculptors and architects. Round the entire base there runs what looks like a broad pavement of cubes of stone laid, but not cemented, together. This broad pavement has been removed in sections each section being replaced in turn, and underneath was found another terrace, larger than any of those now visible, and having its walls partly, but not entirely, covered with 160 more bas-relief pictures in fine preservation. These were photographed and covered in again. The total mass of squared blocks of stone covering this hidden terrace amounts to 7,000 cubic yards. The conclusion is inevitable that this hidden terrace was meant for the original lower terrace, but that with the building partly completed, and the first set of sculptures still unfinished, the builders found their foundations were too weak for the huge structure, and were obliged to sacrifice one terrace to strengthen them. Had not this been necessary the building would have stood up even more colossal than it is. The temple of Barabudur is only one among many in Java. At the village of Prambanam, also near Djokjakarta, are the ruins known as "Chandi Sewa," or the "Thousand Temples," consisting of an outer parallelogram of 84 small temples, a second of 76, a third of 64, a fourth of 44, and a fifth, or inner one, of 28; in all 296 small temples in five concentric parallelograms. In the centre is a large and beautifully ornamented cruciform inner temple. Most of the smaller temples are in ruins, but some are still fairly perfect.

At Loro-Jongran, close by, are fourteen small and six large temples to Hindu deities; Siva, Durga, and Ganesh being still represented by finely carved statues. At Gunong Praw an extensive plateau reached in former times by four flights of stone stairs, each of over a thousand steps on, the North, South, East, and West are remains of nearly four

hundred temples and, to quote Wallace again, "the whole country between here and Prambanam, a distance of sixty miles, abounds with ruins, so that fine sculptured images may be seen lying in ditches, or built into the walls of enclosures." The above buildings are all of a religious character, but other may have been used for lay purposes, such as the so-called "Water Castle" in the city of Djokjakarta itself, where may be seen the remains of high walled enclosures with broad tanks, now overgrown with weeds, but still showing their stone terraces and the stone steps leading to the water, having probably originally formed the pleasure of some Hindu potentate, or possibly, from their very high walls of his harem. In other parts are many ruins of forts, palaces, baths, and aqueducts, and at Modjo-Agong, over a large stretch of country, every road and pathway shows a foundation of finely laid brickwork, the paved streets of some old city of which only traces now remain. One thing is noticeable in all this architecture; like the ancient Greeks, the builders knew nothing of the extreme utility of the arch in masonry, consequently few roofs remain, but in some places, as at Mendoot Barabudur, complete roofs remain, made by horizontal courses of masonry, each over-lapping the one below it till they meet at the apex. Of course, the roof for this has to be very high for the breadth spanned, but for small spans the system serves its purpose fairly well. From the above descriptions it will be seen that if some of the energy spent on Pompeii and Egypt could be spent on excavations in Java, discoveries of the greatest importance might be made. It is to be hoped that the money will some day be found for this purpose.

The Pioneer.

SOME THINGS ABOUT THE BIBLE.

The word Bible is from the Greek word "Biblos," the original root designating the inner bark of the linden tree on which the ancients wrote, the name of the material passing over to the thing made.

Our word "book" is from the Anglo-Saxon "boc" or "buch," since the Saxons wrote on beechen boards.

The division of the Bible into chapters was made by Hugo de Sancto Caro about 1250 A. D.

The chapters of the Old Testament into verses was made by Robert Stephens in 1551.

The chapters of the Old Testament were divided into verses by a Jew, Athias, in 1661.

The writers of the Bible number at least thirty-six. The Pentateuch was written by Moses; Psalms by Moses, David, Solomon, Asaph; Proverbs and Ecclesiastes by Solomon; Lamentations by Jeremiah; Job, probably by Job, Elihu, Moses, or unknown later writer; Judges, Ruth, and Samuel, probably by Samuel, Nathan and Gad; Chronicles and Kings, probably by Nathan, Iddo, Jeremiah; and Ezra Esther, probably by Ezra.

There are in the New Testament 190 references to the five books of Moses; 101 references to the book of Psalms; 104 references to the book of Isaiah, and 36 references to minor prophets. There are in the New Testament some 639 references to the Old. These 639 references are spread over the entire New Testament, for all the Gospels and all but three of the Epistles contains from or references to the Old Testament in some shape. In the four Gospels there are 191 references; 52 in the Acts; 67 in Romans, and so on.

The hardest lesson in the world for many people to learn is to let God have his way.

MAKE EVERY OCCASION A GREAT OCCASION.

I know a man whose accomplishments have been the marvel of all who know him, who in his boyhood made this resolution: "Let every occasion be a great occasion, for you can not tell when fate may be taking your measure for a larger place."

He was a poor boy, without friends, in a strange city, but this motto always stared him in the face: "Make every occasion a great occasion." If he was doing an errand, these words kept running in his mind: I must get out of this errand all there is in it. I must extract every possibility from it, for something higher. Somebody may be watching me, and may say to himself: "I will keep my eye on that boy. I like the way he does things. He is prompt, manly, polite, courteous, obliging, accurate. There is the making of a man in that boy."

If he was at school, he kept thinking: "I must not skip the hard problems, for they may rise up in my manhood, and testify against my faithfulness as a boy, and may defeat me. I must see an opportunity in every lesson to cultivate a habit of conquering, a habit of thoroughness, faithfulness and accuracy. My teacher may be watching me, and when I start on my career, the teacher or scholars may tell others about my record at school."

When he attended a meeting at a debating society, this motto kept running in his head: "Make this occasion a great occasion." He had read how Lincoln and Vice-President Wilson made the debating society a stepping-stone to something higher. He said to himself: "It is a great thing to learn to think on my feet, and to be able to express myself before an audience; and no matter if I am bashful, and people do laugh at me. What if I should break down—I get experience which will help me in my career."

So through life, whatever he undertook, and wherever he was, this motto was ever prodding him on to do his best. If he was at a reception, or a dinner, in a parlor, or a guest in a home, he must make that occasion a marked occasion by being as bright and brilliant as possible, by keeping his eyes open and his ears open, and learning everything he could and expressing himself at every opportunity with ease and elegance. He must use the best language possible, otherwise he would form slipshod habits, which might betray him at some fatal moment when he was trying to make a good impression.

When he traveled, this motto inspired him to drink in every bit of knowledge possible, to let no object of interest pass, and to permit no experience to go without extracting from it everything it had for him.

The result was, that although his early education was sadly neglected, he became a strong and interesting character, broad, widely-read, a man of rich experiences and well-rounded and complete manhood.—Success.

Earth's noblest, divinest achievement is to start songs in the world's wintry air, to sing into its weary hearts something of heaven's music. Not many of us will be permitted to write a twenty-third Psalm to bless men with its strain of sweet peace: but we may at least make our life a song, a sweet hymn of peace, whose music shall gladden, comfort and cheer weary pilgrims as they pass along life's rough ways.

It takes faith to see beyond the loss of the seed to the gain of the harvest.

A BOY WHO COULDN'T BE TRUSTED.

Harvey held up his fingers, as if there were something in them, saying, "Speak for it!" then waited for his dog to take a seat on his hind feet and bark a request for it, but the dog did no such thing. Instead, he poked his nose between the rails of a fence and looked surly.

"Why, what a dog!" said Harry Wheeler, who was on a visit to Harvey, and waiting to see the dog perform. "Now, my Trusty, the minute I bring him anything and hold it up so, will speak just as plain. Everybody knows what we say."

"This dog used to do so," Harvey said, looking crossly at him. "I'm sure that I don't know what's got into him; doesn't mind at all. He ought to be whipped."

Just then Miss Lillie Barr came out to see the fun. She was Harvey's sister. She was in time to hear what he said. "I know just what's got into him, Harvey Barr," she said; "and if I were a dog I would do exactly so. He doesn't believe a word you say. You cheat him all the time. You snap your fingers and say, 'Speak for it!' and you haven't got a thing for him and he knows it. What would he speak for? If I had a dog I wouldn't cheat him!"

"Pshaw!" said Harvey; "as if a dog knew when he was cheated!"

"Why, of course he does. If he doesn't why wouldn't he mind when you spoke to him? He used to ask so nicely for things, but now he knows you are just doing it to fool him."

"Well, he ought to mind, whether I have anything or not," Harvey said. "A dog ought to mind. Anybody who wouldn't mind isn't worth a penny. Papa makes us mind, whether he has anything for us or not."

"Oh, Harvey, as if papa ever cheated us! You never heard him say, 'Come here and I'll give you something,' and then not do it after all."

"I don't care, if he did say so, we would have to mind him."

"But he won't say so ever, because it isn't right; and I don't think that it is right to treat a dog so. It just ruins him; mamma said so. Mamma said that Aunt Hattie was bringing up her Tommy just as you bring up your dog. She tells him to be a good boy and she always forgets it and Tommy knows that she will. He says: 'Oh, pshaw, she won't!' I suppose that is exactly what your dog is saying to himself now."

"Boys, are boys, and dogs are dogs," said Harvey; but he jumped down from the fence and went away. He had made up his mind that there was no use in trying to have the dog "speak." Whether it was bad bringing up or not, he wouldn't mind.

—Our Boys and Girls.

The increase in communicants of all churches in the United States from 1890 to 1904 was 11,004,411, or 46.56 per cent, while increase in population was 17,749,750, or 28.34 per cent. According to the census bureau the increase of the churches in 1904 was a trifle more rapid than the increase of population.

What had the life of Jesus been to us, if we had only the records of his sermons without the record of his going about doing good? I think the every-day life of Jesus touches the human heart more than the great truths which he uttered.



KIND OF CARRIAGE HE WANTED.

An old farmer who by hard work and parsimonious habits had got together a little fortune decided that the time had at length arrived when he was justified in ordering a family carriage. He went to a carriage builder and described in detail what kind of vehicle he wished to buy.

"Now, I suppose you want rubber tires?" said the carriage builder.

"No, sir," replied the old farmer in tones of resentment. "My folks ain't that kind. When they're riding want to know it."

—Scottish American.

Between his travels and the giving of millions, Mr. Andrew Carnegie has found time to write a "Life of James Watt." When asked to write such a book he at first refused, but the question came to him: "Why shouldn't I write the life of the maker of the steam engine, out of which I have made a fortune," and he changed his mind.

SINGING IN THE RAIN.

Tell me, what's the use of fretting when we think that things go wrong?

It never makes them better; but I've heard it said a song Makes the heavy load seem lighter, and will cheer the troubled heart

Till it quite forgets its worries, and its vexing cares depart.

As the wind that sweeps the marshes where the fog hangs, chill and gray,

Moves the mists that mar the morning till it blows them all away.

So, whenever storm clouds gather till they hide the sun from sight,

And it's darker in the morning than it ought to be at night,

Then let's sing about the sunshine that is on the other side

Of the darkest cloud, my comrade. Let the song ring far and wide.

On the listening ear of others who climb the hill with you.

Till the rifted clouds are scattered, and the gray old world seems new.

Sing of gladness and of beauty. Let the faith that can not fail.

In the great eternal Goodness over fear and doubt prevail.

As the robin's song sounds sweetest when we hear it in the rain.

So this song of ours, my comrade, in a time of tears and pain.

Will to those who grieve a message full of hope and comfort bring.

So, look upward toward the sunshine, though it's out of sight, and sing

—Chicago Record Herald.

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This Fund is in a strong and prosperous condition as proved by recent mathematical tests. During 58, years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. *The rates are lower than in any similar Pension Fund.* Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

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